January 1938

NOTES FROM INDIAN AND ALASKA MISSIONARIES

January, 1938

ALASKA

Play Day in Klawock

Since the Child Labor Law was passed all the children under sixteen years of age are not allowed to work in the salmon canneries during the summer months. Their fathers, mothers, older brothers and sisters all work so this leaves the younger children on the street. The Presbyterian minister decided something should be done for the younger children of the community and organized a play day which meets each Wednesday afternoon. The idea of the play day is to provide wholesome recreation under trained leaders. Such games as basketball, dodge ball, volley-ball, baseball are taught which stress good sportsmanship and cooperation. Swimming and life saving are taught for water safety. Games learned at play day are used by the children to entertain themselves during the other days of the week.

An Afternoon of Pastoral Visitation With The Missionary Society

The last summer meeting of the Klawock Missionary Society was held on June 30th. The afternoon was spent in visiting three sick members. Flowers and food were taken to them and a prayer service held in each home. We first went to Jumbo's house. Jumbo is the strong man of the community who is about sixty years old and has been blind from birth. In the center of this one roomed house was a bottle of gin from which Mr. Adams had been drinking. He was feeling very happy that day both from the prison release and the gin, and mistakingly thought the ladies of the Missionary Society had come to welcome him back home. We really had gone to Jumbo's house to see his deaf, paralytic wife who is bed ridden. I asked one of the older women to pray in Thinglet. We then visited Mrs. Jim Williams who is quite old and blind. She smelled the flowers and said now she knew where the Christians were in this town and she thought it nice that we brought flowers now rather than wait until she died. The third woman we visited was Mrs. Armour who is in her thirties and is paralyzed from the waist down. She asked us to sing "The Old Rugged Cross" for her and I talked to her about friendship. She said she had heard the Church bell ring and had thought that this was the day for her sisters to meet. She said one night she was suffering so that she decided that she would hang herself on the rope near her bed which she uses to pull herself up but then she realized that such a cowardly act would forfeit her place in heaven. She said she wanted to go where her children were. She had lost all of them in their early childhood. She talked so sadly we all cried softly together.

--- Daniel Kaiper

Notes from Miss Bannan's Letter

We had a lovely Christmas this year; everything went better than usual and we had a larger amount of gifts to pass on. We did not go around singing carols and distributing the family boxes as we did in other years. Toddy Hinckley had been in the habit of having Christmas Eve as her time of celebrating and we were invited over for dinner at 3:30 and I hurried home to the Prayer meeting soon after and we gave the boxes after this meeting, then went back to the teacherage for the tree, gifts and the radio program through the evening. Christmas day Mrs. Hinckley gave a dinner and we were there all evening, listening to the Matanuska program, which was excellent. We took time between five o'clock and 6:30 for our pageant, which they say went off well. We used a program sent me by the music director of the Sheldon Jackson School, at Sitka, and liked it very much.

Mrs. Gallagher came over early in December and helped me do up the natives' bundles and went back a few days after Christmas. I gave the New Year's dinner and that day was a perfectly beautiful one. The last Sunday in December we had a very bad wind storm and the stack blew off my chimney, leaving the cement blocks bare and so low, I was afraid to have a good fire in the stove for fear the sparks would set the paper on the roof afire. In a little while off went some of the malthoid roofing and the sea roared so hard I decided not to undress, as I might have to leave the house in a hurry. The next morning everybody was excited; we all made at least one trip down to watch the waves come pounding in. Huge blocks of ice had been hurled up on the high bank and were being washed with each large wave. That condition lasted two or three days. We had three of those storms when the waves were very high and I think the last one, in January, was the hardest; my house rocked as the waves pounded against the bank a block or more away.

One morning after one of these storms an old man called and as he left I said "Ung-wallic do you know Jesus?" He said "Yes. You know when the waves were so high not long ago, some of the natives were afraid and they did not go to bed. I went to bed and went to sleep; I know Jesus." He is a regular attendant at church meetings but I never heard him say a word; I thought this was a good testimony.

Last year I received a box of eye glasses from a friend who had collected from her friends and in no time every pair was gone and people were calling and asking for more. If you friends who have old pairs lying around in your way will you please send them to us? One man got a pair that is much better for his purpose than the pair he got from the Northland, so he passed on the latter.

I have often spoken of Charles and my first visit in his house with the group of Christians here. In March he came and handed me a white fox pelt and asked me to send it to the Board because he had received so much help from the Mission, he wanted the pelt used to spread the Gospel so someone else might have the same help he has received.

Last Sunday afternoon Warren Koozata, our mayor, called and said he and his wife had been talking and his wife said they had received so much from the mission she wanted to make a pair of slippers to send to the Board to show them her appreciation. He asked if I would send them if she made a pair and I said I'd be glad to. In a day or two her girls brought in a very pretty pair made of the bleached seal skin and decorated with beads. Warren and his wife do not come to the services but most of their children do.

--- Ann Bannan, Gambell, Alaska.

New Members Received at Haines

On September 15th we said "Goodbye!" to Capt. Gaddis who has been most cooperative as Post Adjutant. On the 19th I baptized five white high school youth who were admitted to church membership by the session and welcomed by the congregation on October 3rd. These young people helped in lending reverence to our observance of World Wide Communion Sunday. Native elder Charlie James and elder John Swets of the Home Staff distributed the elements. A good many of the military personnel attended along with a large representation of the Native folk.

-- Ralph Kline Wheeler, Haines, Alaska.

Encouraging Growth at Anchorage

The work of the First Presbyterian Church of Anchorage seems to have begun the year very well. The most noticeable increase is in the Sunday School. We had to spread out and make four new classes on Rally Day, so that now we have eight classes in our Primary department, and eight in our Junior, Intermediate, and Senior department. And our attendance as you will note in the statistical report went up over one hundred last Sunday. That was the best attendance since last Easter, when we had 117 at the Easter Sunday service.

To make room for a couple of the new classes, we have had to make over a small room at the back of the Primary building that was nothing more than an enlarged passageway to the basement of that building. We lined it with heavy cardboard, and calcimined it and put down a rug, and it serves its purpose well. The teachers too, have cleaned the interior of the Primary building and it looks far better.

Another class has moved into and taken possession of the kitchen in the basement of the Church. Another class is meeting in the Manse. We have left one available space - the vestibule of the Church, for another class, if the Sunday School keeps on expanding.

Another noted increase has been in the Friendly Aid. Since the first meeting in September, they have taken in twenty new members. Their total membership now is sixty seven, a net gain of fourteen over last year.

The Aid had an entertainment and social the First of October, at which there were one hundred and twenty five people, and the children of the Junior C. E. sold the tickets, taking in for the Aid over fifty dollars. The entertainment consisted of musical numbers, duets, quartets, trios, instrumental numbers, monologs, a half hour of motion pictures some of which were of our Ladies Aid picnic, and the Sunday School picnic, and then refreshments.

The session inaugurated a pot luck supper meeting and are determined to have one every month. The wives and husbands were invited also to attend. The ladies got the supper and the men washed the dishes. Then we sat around and talked about the meetings in the Church, and for the good of the Church. As the Choir changed its meeting night to Friday, and the Junior choir will meet just before them, and also they will have a social time nearly every Friday, it was thought good to make the night "Church Night." Any organization, Sunday School class, wishing to have a social in the Church should have it on that night when the Church is heated, and they should feel free to do so. The Church parlors are for their use and pleasure.

The way the benevolences are coming in, I am sure that we shall more than attain our quota for the year of $75. We have turned in $58.57 up to this time, and have half the year to go.

Skagway Summer Program Successful

Forty two communicants gathered around the table of our Saviour on the twenty-fifth of April to commune in the Sacrament.

On Mother's Day, I was asked to deliver an address to the Fraternity of the Eagles of Skagway. The Superintendanet of Schools here requested me to deliver the baccalaureate and commencement addresses at the High School which I was glad to do. On Memorial Day I spoke at our cemetery at the request of the White Pass Masonic Lodge; about 150 to 200 folks showed an interest in this day of reverence for the dead.

Children's Day in June was a big day. I preached a sermon suitable for the occasion and a fair crowd followed our Sunday School down to our sea shore to witness the Missions play, "Children of Galilee." The youngsters did exceptionally well and I was proud of them! Our treasurer will turn that collection into the National Board Treasurer, if he has not properly done so already. I put on my June report that the collection was $6. plus, but I believe it finally ran over $10. when the Home Department collection came in.

Thirty four children enrolled in the two departments and an average of 16 attended, regularly, our Vacation Church School. Sixteen Juniors and Primaries received their diplomas for cooperation, diligence, and for being present twelve out of the fifteen sessions. Mrs. Crowell used the textbook "Learning about our Church" by Ellen E. Fraser, and I used "Living in our Community" by Florence Martin. We were satisfied to have grounded the few, that came most of the time, in the rudiments of young Christian living. We opened with a combined worship period and closed with the awarding of the departmental attendance banner for the day, and by singing the School theme song "The Rainbow Greeting." Study or discussion periods followed, then recreation and then their talent hour. The School closed with an evening demonstration to which some of the invited parents came. The Sunday School treasury financed the Vacation Church School.

--Rev. Stephen C. Crowell, Skagway, Alaska

Eskimo Congregation Conducts Every Member Canvass

It was somewhat with hesitancy that we approached the congregation with the question of Every Member Canvass, knowing too well the economic state of the race as a whole. To our joyous surprise unanimous vote was taken to contribute although this first attempt in the local church is meager in contrast ~~with the contrast~~ with the Expense the Board has to meet annually to run this mission. As you will note in the subscription blank we are having each member agreeing to subscribe nominally, i.e., the men members one dollar and the women half of that or less. This is under-

stood to be for the year.

Although none of the subscribers (outside of the writer) receives a regular income all have expressed a desire to contribute what they can in meeting the requirement placed upon the Presbyterian Churches. Although very small, the congregation uses this means to express its thankfulness for the interest the Church has for us, and to have a share in the Church's world-wide mission through the National Board.

--Percy Ipalook, Wainwright, Alaska.

NOTE: Wainwright now has 115 church members and a Sunday School enrollment of 136. The Board is proud of the splendid progress that is being made in this field under Percy Ipalook's leadership.

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COPY OF ALASKA BROADCAST OVER K.D.K.A. PITTSBURGH, NOVEMBER 18th, 1937

To our

ALASKA MISSIONARIES

Dr. Somerndike Secretary for Alaska Missions sends affectionate greetings to all our fellow-workers in the two Alaska Presbyteries.

We are greatly cheered and encouraged by the good news that comes to us from our mission stations in Alaska, recording new victories in the Name of Christ and His Church.

Fred Klerekoper and his heroic little wife (little only in physical stature) are having a wonderfully happy experience at Barrow. While attending the General Assembly last May, I received a wire from Fred containing news in which we can all rejoice with him. This was his message.

> "Preaching Mission successful forty seven decisions ten reaffirmations thirty two new members added sixty baptisms please hold outboard motors impractical for eastward itinerary suggest same money be used for inboard local boat available traveled thousand miles round trip."

On this perilous trip across the Arctic ice and snow Fred was accompanied by our faithful old Elder at Barrow, known as "Andrew". And like the disciple whose name he bears, Andrew has been giving himself in humble devotion to the task of telling the good news of salvation to this fellow Eskimos, mushing along with his dog team from igloo to igloo, witnessing to the love of Christ in his own heart and endeavoring to win others. On this trip with Fred Klerekoper, Andrew presented to him the fruitage of his labors of the years during which he has been serving without salary, as an evangelist among his own people. Andrew has now been given a regular commission as an itinerant evangelist with a modest salary which he probably will spend very largely for food for his dog team. Such examples of devotion encourage and strengthen us in all our endeavors.

In response to the urgent request of Miss Stauffer, our Missionary at Cape Prince of Wales, where she is serving as both missionary and nurse, we requested Rev. John E. Youell, our Missionary at Fairbanks to visit her for the purpose of administering the Sacrament of the Lord's Supper, to baptize children of church members, and adults who were desirous of being received into church membership. Mr. Youell made the trip by airplane, via Nome, a distance of 700 miles each way. It was a happy experience for him and for Miss Stauffer and her Eskimo congregation. Describing the trip, Mr. Youell reports as follows:

"When I droped in at Wales, the entire population of the little village of about 200 turned out to meet me at the landing field. It was Saturday evening, - just right for the visit in every particular, it seemed. Miss Stauffer was so pleased over my coming, and she thought perhaps it might be I who was coming when she saw the plane come in to the landing. It was a very interesting and wonderful visit all through for me, and all concerned seemed to be happy over the entire stay and service of nearly three days - Oct. 16-19. Hans Mirow returned from Nome for me on Tuesday P.M. Had a delightful flight to Nome, and had a nice visit there for about two days and nights.

"Had a busy time at Wales. Was on hand for all of their usual program of services and we made some extra. Their Sabbath School was most interesting and well-organized and manned. Literally, the three Elders teach large groups of their people, Young People, Older Young People & Young Married People, and the Older Adults. How I enjoyed seeing them all engaged that way and talking over the lessons in their Eskimo language, which was all strange to me. Miss Stauffer and a young Eskimo maiden had the Primary and Junior-Intermediate classes over in the new room adjoining the Manse.

"After the Sunday School hour, we held a service, in which I made a talk with the help of Robert Mayo, as interpreter, - an evangelistic service, using the text, John 3:16, and gave the invitation for the acceptance of Christ as Saviour. Quite a number responded, all boys and girls around 10 to 15 years of age, - nine of whom Miss Stauffer was quite sure were dependably conscious of the seriousness of their act, and whom we, by the act of the Session, received to the Communion, and enrolled as Members of the Church. That P.M. we had a baptismal service at the home of Charles Oxereok - baptized their baby, Fred Wegasoek Oxereok- 3 days old. Charles is the organist in the Church

and Sunday School, and plays very well indeed. He has never had a lesson on the organ. The three Elders came to the Manse by our arrangement Sunday afternoon, when we held a Session Meeting - and what a fine time we had - spent much of the afternoon talking over various things about the duties of Ruling Elders and things appertaining to their service in the church and Community. They were good, and so interested that they were pleased to come back Monday night for another extended Session Meeting. We accomplished so much, and I'm sure they will be very competent in the doing of their part on the field. Miss Stauffer is very fortunate in having such men with good spirit and understanding as officers.

"Sunday Night we held the Church Service and Communion- Sacraments of Baptism and the Lord's Supper were observed. There were more than 100 people took communion, - practically all who were in the village, over the ages of children. I baptized five children - one of the babies was on its mother's back, in her parka. In the service I made something of the confirmation of faith for all of the people who had been professing Christians before, and then, after my brief sermon, with Robert's help, we observed the Lord's Supper. The Elders did their part of the service admirably, and all seemed most devout and deeply sincere. I never held, nor participated in, a more solemn communion service anywhere in all my life and ministry. Nearly all were dressed in their typical Eskimo winter clothing - parkas, mukluks, and most of them had "snowshirts" on also. Those of the women wore figured gingham, made very large and wide. All I said and read was interpreted.

We are greatly pleased with the success of this enterprise and we hope that it may be possible to arrange for one of our Missionaries in the Yukon Presbytery to visit Miss Stauffer at least once each year in the future.

Percy Ipalook at Wainwright has installed the new church bell sent to him last summer on the "Holmes" in our new chapel. But he is rejoicing especially in the arrival of a manse, a "knock-down" style of house shipped on the Holmes ready to be put together and in which he and his wife and baby will be able to establish their own home. We are so glad to be able to think of our congregation at Wainwright being comfortably housed, and of our Missionary at that station provided with a satisfactory home. The congregation and Sunday School are increasing in numbers and interest.

Ann Bannan, our heroic missionary on St. Lawrence Island who loves her work so much that she refuses to take a furlough, has completely renovated the mission property at Gambell both inside and out. She and her Eskimos are very happy in worshipping in their newly painted and newly papered chapel, and with the new insulation of heavy building paper and shingles, outside, and oil-cloth on the inside walls, Miss Bannan is enjoying the prospect of keeping comfortably warm during the long winter months. She is doing a great work at Gambell, and the Eskimos love her. She is one of the Missionary heroes of these modern days.

ALASKA NATIVES TAKE A STAND

It is encouraging to receive from time to time from our Alaska missionaries statements concerning the way in which our native Indian congregations in Alaska are taking a firm stand against the use of intoxicating liquors, the introduction of which, since the repeal of the Bone Dry Law, has swept over the native population with devvastating effect. A recent letter from Rev. Donald G. Christiansen, our missionary in the town of Ketchikan, which has the distinction of having more than sixty saloons to serve a population of less than 3,500 people, states that his congregation has formed itself into a solid phelanx to fight the liquor evil. At the close of a recent service, in response to a request for a showing of hands, many of the members of his church took a positive pledge that they could never touch liquor or alcoholic beverages in any form. Mr. Christiansen writes:

> "Some had to say 'never again' because they at once time had been drinkers. We who took this pledge call oourselves "Rechabites' after those men mentioned in Jer. 35:1-8 who took a similar pledge. A public announcement has been made of all those who promised to leave liquor alone. They know they will be watched by others and are trying hard to live up to their promise. God helping, they can. Our job now is to use these as a nucleus for instruction and help to the others. If we could get enough people to take their stand against liquor, the problem would be solved; no liquor would be sold, there would be no profit in it, and the liquor interests would leave town."

Robert Hall and his wife who were transferred from Klawock to an Indian field near Spokane, Washington are enjoying their new work. Mrs. Hall's health has greatly improved.

Mr. and Mrs. Kaiper are experiencing unusual success in their difficult work at Klawock and Craig, ministering to these two churches separated from each other by nine miles of rough sea, requires not only a strong physique, but much courage and persistence. Hear what our fellow-worker, Mr. Kaiper says about his field and work, and you will say with us that we were Providentially led in finding one so well adapted as he is, to that difficult situation. He writes:

> "After a summer of fishing, berry picking and canning our people have again turned their thoughts to the march toward the stars. A person would'nt think that it took much of the grace of God to get along with one's fellow man in such small communities as Craig and Klawock for here if anywhere men ought to understand each other because of their intimacy. On the contrary the lack of faith, hope and charity becomes more apparent and drunkedness, disease and delinquency weighs heavy upon everyones heart for it is like having it in your own family. If anything, we need more love, more joy, more peace, more long suffering, more gentleness, more goodness, more meekness, and more temperance, against which there is no law. It is most encouraging, then, to have the people coming back to their Church for

here at Klawock and Craig is where we rejoice, pray, weep, read the Bible and testify together. Here at the Church is where we people of these two communities acquire the spiritual morale and assurance whereby we are enabled to endure the sickness and death of our loved ones, the dreariness of the winter rains, the pain of isolation and the hazards of the sea. No little blessing then has been bestowed upon us when Chief Eaglehorse, the famous Indian baritone and native of Klawock, has agreed to lead the choir during his stay with us this winter. Our people like music and already some thirty young people have signed up for choir work under this trained and capable leader. Think what it means to a Church and a community when a member of a rival tribe has agreed to play the organ for this work.

"Then, again, there is the going south of Aaron Cook, graduate of Sheldon Jackson School of Sitka. Mr. Cook, of Thinglet extraction and native of Klawock, plays three musical instruments and has a beautiful tenor voice. He is now studying music at The College of the Ozarks, a Presbyterian college in Clarksville, Arkansas. Arthur Demmert and Embert Demmert have returned to the Ellensburg Normal School of Washington and Lester Roberts to Washington State College at Pullman, Washington. These boys are all of Thinglet extraction and natives of Klawock".

And here is the best news of all from Mr. Kaiper:

"Last but not least, Bob Peratrovich, formerly a pillar of strength in our Church at Klawock, has reconsecrated himself to the cause of Christ and publically announced that he is giving up the sale of liquor and returning to his former office of setting an example for his people".

Our good friend Stephen Crowell, who has been doing excellent work at Skagway has accepted a call to supervise our Indian work on the Papago Reservation in Arizona. He will arrive on his new field about December first. Our prayers and good wishes attend him and his accomplished young wife as they take up this important task.

Jackson Webster tells us that the native congregation at Sitka is making rapid progress in accumulating funds for their new Church. They expect to raise locally at least five thousand dollars, and it is hoped that the Board will supplement their efforts by a grant from its church building fund. Congratulations Mr. Webster! Your congregation has won our admiration for the courageous manner in which they have undertaken this project under your splendid leadership.

J. M. Somerndike

A Letter from Barrow

NARRATIVE OF LABORS IN AND AROUND
BARROW, ALASKA

December, 1937

This has been a busy month in Barrow. With the beginning of school came the new teachers, Mr. and Mrs. Burkher and their children. Mr. Burkher brought with him a team of very fast dogs which were used for racing near the city of Nome. Of course the people were shy at first as Eskimos always are about meeting strangers. But they soon learned to know this fine family. When Mr. and Mrs. Burkher came to church the people knew at once that they had one good point because in Barrow people go to church regularly. We have as high as two hundred at prayer meeting, Sunday School, Morning worship, afternoon service and evening worship.

Many of our people are exposed to and die with tuberculosis. Even the best leaders in our community get it. When Dr. George knows of a case he at once advises them to be put in the isolation houses which have been built in the village. These sod houses are warm and comfortable. One of the things the people here like to do is to sing and hear singing. Often after the morning service someone suggests that we go to a sod house and sing for one or another of the shut-ins. Fifty to sixty will often encircle a house to sing the songs of comfort to the lonely, joy to the sorrowful, hope to the downcast. My heart goes out to these sufferers with their slowly wasting bodies and energies. If only something could be done about it. A sanitarium with proper food and care would cause many to recover who will die under present conditions.

Here is something which I do not suppose many people think about when they are packing "mission boxes" for Barrow. The wood is one of the most useful things about the box. It is used to make shelves, floors, tables and the like. Several men who are too old to get their own wood from the beach, send little boys to our house to ask for wood. That is where the "mission boxes" go. The contents of the boxes are put up on the shelves of the fine new warehouse until Christmas time. Then no one in the village is forgotten. Whenever a new baby is born a complete outfit is given it with which to start life. It is a happy thought that God's goodness, begun when the child was given life, is continued in the first act of kindness toward the baby on earth, by those who love Him and His followers in far away lands.

I mentioned the new warehouse in the above paragraph. It is the joy of our lives and not ours only. Here Mrs. Klerekoper and her assistants work just before Christmas seeing that the many members of the many families get something. After Christmas the large "upper room" will service as a place to wash the children and their clothes for this will be the "Mothers' Club Room." Here once a week the mothers will come with their babies in their parkas to give them baths. They will be given milk and mush for their babies and hardtack and tea for themselves. Downstairs is the tractor room. We now have a stove in to heat the tractor with, which is much safer than warming it up by the open flame burners. There is also a storage room for hardware and a coal room. This place will be the center of many activities.

It is large enough to accommodate all the whites at Thanksgiving and Christmas dinner. It may also serve as a dormitory for expeditions to the far north such as is now being planned by Sir Hubert Wilkins in search of the lost Russian fliers.

This brings us to another point. The mission tractor has been used in hauling gasoline from the shore to the lagoon where the Russian plane, which has been basing, in Barrow, was located. Thus we had a small part in making friendly international relations in a Christian way with those from an avowedly pagan country, Two of the fliers, the navigator and the radio operator, stayed in the manse with us for a period of five or six weeks. This was also an opportunity for Christian witnessing.

We have also been entertaining two pathologists, Dr. Victor E. Levine of Omaha, Nebraska, and his assistant, Mr. Delbert C. Foord of Berkley, California for the past two months. These men have intentions of staying here a year to do research in just things as tuberculosis which we formerly mentioned. The building commonly known in Barrow as the "Igloo" which is on the mission grounds is now their laboratory. They have the most complete laboratory that this part of the world has ever seen. It includes such equipment as ultra-violet lamp, basal methabolism apparatus, x-ray, electric centrifuge, a delicate chain-o-matic scales and many things unknown to a layman. So again, we have been able to assist the Government in doing this very worthwhile piece of work. We join hands with the Apostle, when he says, "I am made all things to all men, that I might by all means save some."

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Pima and Papago Camp Meetings

From north, south, east and west they came--Pimas, Papagoes, Maricopas, Yavapais, Apaches and many others. It was interesting to watch them coming in--something like Indian Day at the State Fair, only in larger numbers.

One white storekeeper in Mesa said that he didn't know there were so many Indians in the entire State of Arizona. There were many hundreds of them, including a very large number of children.

They camped all over the Mission grounds and overflowed the villages where the meetings were held, both Sells and Salt River. The camps were everywhere--beside the wagons, cars, and alongside buildings, under spreading cottonwood trees, and beside scraggly desert mesquite. A few brought large pieces of canvas and improvised tents; a couple of more well-to-do familes brought their own tents.

In the evenings the warm glow of a hundred campfires picturesquely dotted the landscape. Around the campfires sat friends who hadn't seen one another for long periods of time. They talked till far into the night, making up for lost time.

There was a friendly spirit of camaraderie abroad, wherever one went. They had come from as far away as two hundred miles in all sorts of conveyances, some more picturesque than efficient, but all looking forward to a fine spiritual feast.

The services were held, as in other years, under very large "shades", or tabernacles, open on all sides. The soft floor of the desert carpeted the tabernacles and softened the sound of many little feet. Benches from many places had been brought in to seat the throngs who came. A loud speaker was provided so that all could hear plainly, even the cooks in the kitchen and the various details of men who kept the machinery of the meetings moving swiftly and orderly.

Crouse Perkins of Blackwater was the main speaker at Salt River; and his sermons were splendidly delivered in two languages, so that all could understand. The subject matter was plain and powerful, with practically all his illustrations taken straight from scripture. The invitations were kept free from emotionalism and were given lovingly and tenderly. Nearly three hundred availed themselves of the opportunity to get right with God during the Salt River meetings.

At the Solls (Papago) Meeting the meetings were on the same order, one at 10 o'clock, one at 2 o'clock and one at 7:30 o'clock. Great numbers attended the meetings there and a proportionately large number "Took a stand" there. Esau Joseph did the preaching. He is a young man and has been wondrously blest in his ministry to the Indians in this area.

A very large percentage of those who came forward during his preaching and invitations were young people from 15 years to 30. It was a touching scene indeed to see these young folks who had been following the ways of the world, take Mr. Joseph's hand and promise to begin again. Many came in tears, realizing the extent of their sin, and went away with faces all ashine with the glory of a vision of better things and the joy of sins forgiven.

Many months of planning and much hard work, plus sacrificial giving made these meetings the glorious success that they were. The hundreds who came forward will be called on by preachers and elders in the follow-up work and encouraged to take up work in the church with the idea of helping to bring others in the fold of the Great Shepherd of the sheep.

--Geo Walker

Growth at Laguna

Mrs. Schwab's Sunday school class grew so large that we have had to divide it into two groups. Mrs. Hunt is taking the younger children, and teaching them in Indian. Our week-day church school classes have been averaging about 95% of all the Protestant children in the community, in attendance. I believe the enrollment is about 100% for both Casa Blanca and Seama.

--Rev. Donald A.Schwab, New Laguna,N.M.

News From Neah Bay

There are difficulties to be faced to be sure; but one by one and week by week some are being won to Christ and the Church and the Christian life. The past month on one Sunday evening a mother came out with her baby and united with the church upon confession of her faith. Another evening a young girl of fifteen did so; and last Sunday evening she brought her mother with her to the service. Over 75 families are now represented by the membership of 150. And in one way or another our church is touching the life of practically every home in the village.

--Rev. W. S. Thorndike, Neah Bay, Washington

Devotion and Sacrifice Shown by Apache Christians

While comparisons do not always show conditions in true relationship still it is interesting to note some of the differences between the Pimas and the Apaches in church work and church life.

The Pimas live on reservations where their church property belongs to the Board and which is therefore eligible for appropriations from the Board for repairs and improvements. The Apaches in Clarkdale are not in this same position so a month or two ago needing a bell for their chapel they didn't ask the Board for the money but went ahead and purchased it themselves.

When they needed a kitchen built for Camp Meeting and some equipment they raised the money from among the church members.

It is true that they make more money perhaps than the Pimas on the field with which I am connected but they are far and away better givers, partly I believe because there has been no agency upon which to lean. They are developed by force of necessity.

Because it is difficult to find men for elders-who will really stand,- they were faced with the fact that everything had to be handled in matters of church discipline and business with one elder for a Session and that elder living 60 miles from the reservation. So they elected a "business committee" with which they carry on the affairs that have to do with that which is not strictly "spiritual."

Rev. Jos. Wellington is the native preacher--a Pima who deserves most of the credit for this work.

--Rev. Geo. Walker, Scottsdale, Arizona

A Bible School Among the Choctaws

Nine o'clock, the hour for the opening of the Bible School, came and passed with no one in sight. It had rained the day before, all the creeks were up, and it was still cloudy; but we had hoped some might come. At nine-thirty, no one; at ten, still no one. We had tried to make sure all our little Choctaws knew about the school. Was their racial shyness holding them away, or was it the weather?

About ten-thirty, looking out again, I saw four girls standing out in the road about fifty yards from the door. I went out to talk with them and to invite them in. One of them was ready to come, but the other three said they were going after the mail and could not come in because they did not have on clean dresses. When I began telling them about some of the things we were planning to do in Bible School, one of them said she might come in and another volunteered the information that her little sister at home had on a clean dress. Presently the little sister came and with her three others.

The next day others came and still others, until we had twenty-one enrolled before the school was over. They were coming an hour early in the morning and begging to come back in the afternoon

Because repairs were being made on the church, we held most of our sessions outside under the trees. There were distractions, such as cows and pigs wandering by, occasional wasps, and one tarantula, but on the whole our outdoor program was very satisfactory. It gave additional opportunity for seemingly incidental conversation about the beautiful world God has given us. One of the songs we learned was "This is my Father's World" and before the school was over, the group seemed to grow increasingly aware that "in the whispering grass we hear Him pass; He speaks to us everywhere."

Our Bible study was the "Life of Jesus". We made note books with this title, using many pictures showing scenes from Jesus' life or illustrating his teachings. Each morning too we had a Bible drill to help the children to familiarize themselves with the New Testament and with the location of sayings of Jesus and incidents of His life. Several Testaments were given to children who had none at home.

All of these children came from primitive homes, frame buildings or log cabins, some of them with only one room and that so bare and ugly that one can hardly conceive their utter lack of what we consider necessities.

There seems to me no greater privilege than to show these underprivileged ones something of the beauty which they can find in the world about them and something of the loveliness they can make in their own inner lives with the help of Christ.

Grady James

May 1938

NOTES FROM INDIAN AND ALASKA MISSIONARIES

May, 1938.

Dakota Indians (Montana)

Shortly after Christmas a young married woman came to us saying that it seemed to her that she ought to be helping here at the Mission and in the Canipa Church just east of Wolf Point. Her husband's mother is a product of the old Mission School. One of her two children was born right here in the Mission building. Her story is interesting, but the thing that interested me most was her own thought which she expressed something like this. "Here I am nearly thirty years old and if I am ever going to amount to anything I ought to get busy in the work of the church. My children are beginning to grow up and I want them to have a Christian home and Christian training." It is indeed refreshing and healthy to find someone who realizes that true success is associated with the work and will of God. Liquor and bad companions have done a lot to wreck the home life of this girl. Her husband is noted for his week-end sprees. When sober he is a most likeable chap. I do know that every Sabbath has found him in church and there has never been a trace of liquor on him when he has been here, though I do not know his record since both he and his wife have begun to help with our services. His wife has been our pianist at all services and is now busy along with her husband helping with Easter music. Pray with us for these young people that their victory will be complete.

In another church that is split wide by personal greed for power and a wrong conception of the true nature of Christianity, God has used our visits, where sickness has come, to bring a true idea of service. In two separate homes the illness of loved ones has overruled personal jealousies and brought the heads of those families to a renewed vision of what it means to follow Christ. From now on I know that I can count on these two families to work for the Lord. I was going to visit one of the churches some time ago, and I picked up the husband of one of these families to ride with me. Such rides are often the means of opening up rich and soul searching conversations. But in this case it was different. We had scarcely left Poplar before this man turned to me and said, "Mr. Cropp, you surely can get a quick answer to prayers sometimes, can't you?" When I agreed and asked him what had convinced him of the fact, he continued, "The other night Joan's fever was up to 104 degrees. I had been up a long time and my wife told me to go into the back room and rest. I went in and laid down, but before I tried to sleep, I said a prayer for Joan. When I had finished praying, I dropped off to sleep. In a few minutes my wife came in and wakened me to tell me that Joan's fever had broken. She has been getting better ever since." Such an experience as this, followed by our conversation as we rode together has made of this father a man upon whom we can depend. He is ready to be taught.

In the other home of which I spoke in the preceding paragraph, the restoration of the baby to health was followed by a thanksgiving dinner. To this dinner were invited all of those who had helped the family during the baby's illness. The guests were all there, but the place of first importance was given to God. Many prayers were offered and talks were made in which the fact of God's goodness was stressed. One need not hesitate to go to these people with the needs of the church.

In still another church community, Death took the only child of a very young married couple. They were forced by an old tribal custom to give away all that they had at the time of the baby's death. We brought them here to the Mission for three days to help them to adjust themselves to a new life. While they were here Mr. Artego spent much time with them, explaining the Gospel. The man is now ready to join the church. He is willing to do what he can in this particular community for the Lord. His past record is not good, but he is still just a boy. Pray for him that his strength may be sufficient to withstand the evil one.

These are typical examples of what I mean when I say that our work since Christmas has been largely with the individual. We still preach three or four sermons on Sunday, and conduct the usual weekly meetings in the various communities.

-- A. H. Cropp

Preparing for Vacation Bible Schools

Last week was spent at Dwight Indian Training School, a school of our church for Choctaw Indians. I conducted a training class in Vacation Bible School methods. These Indian young people go back in their home communities in May, and it was felt that they should be able to put on Vacation Bible Schools there. But to do it, they needed training. I therefore accepted the invitation to put on such a class.

When I discussed it with Mrs. Hansen, the acting superintendent she told me there would probably be twelve or fifteen in the group. When she told the school about it, so many wanted to take the course that it was necessary to have two classes instead of one. And instead of their being twelve or fifteen, the total enrollment for both groups was forty six. And only one absentee during the week, and that boy was called away by other duties connected with the high water and the creek overflowing.

Not all of these, of course, will lead a Vacation Bible School. All will probably not even have opportunity to teach in one. But there will be a number of Vacation Bible Schools coming out of this group. And all forty six will have had the training, and additional Bible knowledge.

-- H. J. Reemtsma

Laguna, New Mexico

Our activities this month have been quite regular. There seems to have been a native dance of some sort every Sunday since the beginning of the New Year, in one of the villages; and of course many people go 20 and 30 miles to attend, so this affects the attendance of our services somewhat. However all the faithful ones attend the services. We are having a greater number of children, and possibly not quite so many of the adults.

The boys and girls have taken quite an interest in the Week Day Bible classes. All of them are below the 6th grade, so the classes are very simple. I gave out 14 New Testaments to all those in the older classes. I had been giving a few simple assignments in the Bible previous to that, and found that several of the boys and girls, whose parents are not members of the church, had been borrowing Bibles in order to study their assignments. Needless to say they are taking quite an interest in their own testaments.

In connection with my statistical report this month there are several other items of interest. About two weeks ago we spent a day over at the church fixing up a number of items needing attention. I had some very willing volunteer workers, about 10 in all, and we did some cleaning, painting, and fixing windows, etc. We all had a splendid time in and during the days' work.

It is also a pleasure to report the election of two new elders: Irvin Hunt and Albert Leeds, as well as the re-election of four of the old ones. We have been using the rotary system here.

-- Donald A. Schwab

Pima Reservation

There were forty young people present at the February social held in the church basement at Sacaton. As this number just doubled the number expected and planned for by the Director she really faced a problem of "stretching" sandwiches and cocoa to twice the original amount. Mr. Walker and I both were pleased with the spirit of the group and the way in which they entered so wholeheartedly and freely into the games. There was very little shyness on the part of anyone, and the entire group seemed to enjoy the evening thoroughly.

Recently the young people's choir from Escuela came to Casa Blanca and sang at the morning service. On Saturday the young people of Casa Blanca staged a rabbit hunt and the following day served a splendid meal to the visitors.

The Sunday School in Sacaton continues to grow, both in numbers and in interest. Through the past month we have had an average attendance of 45, and I have never worked with a group anywhere that displays more interest and enthusiasm than these children do. When I see them through the week they are talking Sunday School.

The Missionary Society of Sacaton sold sandwiches, doughnuts and coffee last week at a basket ball tournament and made a nice little amount for their treasury. The material was all donated and the women did the work. At the regular meetings of the Society in addition to the devotional and the lesson on missions the group works for a period piecing quilts. These will either be sold or given to some old person on the reservation.

Two weeks ago a rain made our desert roads almost impassable and in some of the schools our week day classes were not held. On Friday I started to Maricopa sixty miles away, and all along the way I was told that I could not get in to the school. I felt that I should go though, so I kept driving. I found plenty of mud

but got through and to the school just at the time for our class. I was given a most hearty welcome by the teacher and the pupils because I was the only person who had been in since the rain. The school nurse had not come, they had been without mail, and even the milkman had not arrived. It was a very happy hour which we spent singing, giving our memory work and telling stories, and the faces of the children were beaming as they told me how glad they were that I had come.

On the evening of March 21st, twelve young people, four from each of the Sacaton, Casa Blanca and Blackwater Societies, met at my house for the first of what I hope will be worthwhile group meetings. After a short devotional we discussed our work in a very informal way and made some plans for the future. Each group named its particular problems and we gave suggestions to be tried for the solution of those problems. The two main goals which were set up for the immediate work of the societies were to increase attendance and to promote daily devotion and meditation among the young people.

I had said nothing about future meetings, as I wanted the idea of continuation to come from them, and I was very pleased when they asked if we might not make our group discussion a regular part of our work and meet each month for further planning. At the same time they asked if they might not have a union meeting of the societies occasionally where there would be a combined program to which everyone would be invited. I gladly agreed to this and the first of these programs was given at the Sacaton church Thursday night, April 14th. Being a pre-Easter service the talks were directed along the idea of the meaning of the Cross and there was special Easter music. There were about fifty people present, among them a number of young people who are not regular attendants, and I think it was a very worthwhile service.

-- Ima B. Ramsey

Sacaton, Arizona

Sacaton attendance has gone up from 22 in the mornings to an average of 55 and from nothing in the evening to 87. Some white folks are attending but not many considering the size of the white population here. However every Sunday there are more white youngsters in S.S. and we are making headway.

-- Geo. Walker

Kayenta, Arizona

I think that the only event to report, out of the ordinary routine, is Mr. Bysegger's coming last Sunday on purpose to receive a member into the church. The member is Mr. Powers, the government engineer whose conversion I reported several months ago. He has been very faithful in coming to Sunday school and the evening preaching service, as well as to the Bible class Wednesday evenings, and has a good, clear, strong faith in Christ as his Saviour. I lent him some time ago Kerr's "Manual of Faith and Life," and he read it through. Mr. Bysegger brought one of his elders, John Gorman, with him, in order to receive Mr. Powers as a member of the Chin Lee Church. Not having an organized church here in Kayenta, I was of

course unable to receive him myself, especially since I wanted to put Mr. Powers in a position in which he would have no trouble in taking a letter of dismissal to some other church; for, being in the government service, he is subject to frequent transfers. Mr. Bysegger preached for us, then Mr. Powers made his public profession of faith, and the Lord's Supper followed. We had a good attendance - 31 - and a fine service, even tho the weather was unpleasant, Thirteen took the communion, including us two ministers and Mr. and Mrs. Gorman.

-- L. P. Van Slyke

Wellpinit and Spokane River

Our C. E. Society sent their president Miss Ella Hill as their delegate to the Interdenominational Christian Youth Conference which was held in Spokane March 4-6th. She enjoyed the Conference very much and I am sure brought home to her society a new interest in the work of the Kingdom.

Our Women's Missionary Society has been working without much being said about them. They met at the manse this last week and reported that they have over paid their Presbyterial pledge and are now ready to help the church on repairs and toward the song book fund. We hope to have our new books for Easter Week. The Society has grown this past year and their spirit has improved.

-- Robert G. Hall

Nez Perce Field

Each year we plan to hold an 8 or 10 days series of Evangelistic Meetings. There are six Presbyterian Indian churches among the Nez Perces in Idaho: and we generally consider Tutuilla Presbyterian Indian church in Oregon as the seventh in that circuit. For we use the same language and these tribes have visited and intermarried with each other from time immemorial. So when the series of meetings are finished in these six Nez Perce churches, the joint sessions of all these churches (usually an elder and the missionary from Tutuilla being a part of this joint session) decide when to conduct and which ministers are to help in the services at Tutuilla. Their last series of services were held at the Spalding church March 2nd--9th. I went from Tutuilla this year on March 7th to be present on the closing days of the meeting and to help in the preaching. One of older Christian Indian women went with me. It is a distance of 162 miles. The minister and many of the Christian people from each church attend and support these meetings. And in turn are entertained by the members of the church where the services are being conducted. So these meetings become both a religious and a social gathering, and are mutually very helpful. Being able to speak this Indian language when present at any of the meetings, I am given my turn in preaching or conducting these services.

-- J. M. Cornelison

Choctaw Presbytery

I held a seven-day meeting for Rev. Oscar Gardner at his Beach Tree Church. After the first night we had an average attendance of fifty. Two came into the church; one by letter and the other on profession.

The following week Mr. Gardner held a meeting in the Wadeville Church. Our attendance also averaged fifty. During both meetings we had a Bible Study Course. The Gospel of Mark was used.

The Wadeville people became so interested in the Gospel of Mark, we are continuing the study in our prayer-meetings.

-- Grady James

Vahki, Arizona

We have a chapel at the village we called Akchin it is under the care of our church. It is about fifteen miles southwest from here. Every month we sent some men there to hold service with our members living there.

At the place called Snaketown six or seven miles north of us where we have another chapel there is a week day meeting, also a Sunday morning service with preaching by one of our elders and a Sunday night service regularly taken care of by another man of that place appointed by our session here. Further north near the Good-year farms there is a new village where we are planning to have a new chapel built. There are week (night) meetings going on since last summer taken care of by the same elder that takes care of the services at Snaketown on Sunday mornings.

-- M. M. Meyers

Saltriver, Arizona

We have many reasons to feel encouraged about the work on this field. Church attendance has been very good during the past month. Some of the people have to walk to church others come in worn out wagons and cars and it is a wonder how they ever get here. One young man, a faithful attendant comes to church on crutches at least three miles. Many of the children have to come in with their parents, we usually have more of them at the evening service.

The Sunday school needs building up, this is on our program for special attention.. New officers will be elected this coming Sunday.

The people seem to like the new regular church order of worship which we have slowly introduced. They are getting accustomed to organ music, which is a great help for time and harmony in their singing.

The Indian choir is most faithful in their work. Two evenings each week for practice which lasts often until midnight. They take much interest and pleasure in their work which also gives them an opportunity for social contact. They had two invitations to sing in other churches.

The English choir is made up of a younger generation and as it is "characteristic" of choirs they have their occasional disputes and difficulties. Mrs. Locker helps them in their work.

We have just concluded a week of special services of evangelistic effort. I am greatly pleased with the results and attendance. As usual many came forward for re-consecration, about eight young people expressing their desire to be Christians.

-- A. H. Locker

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Haines, Alaska

At our Annual Congregational meeting held March 6th after the regular morning service, our church treasurer announced that for the fourth successive year Haines has exceeded its increasing benevolence quota having given over $135 (this does not include the offerings of the Women's Missionary Society.

-- Ralph Kline Wheeler

Hoonah, Alaska

We had four sessions in our school of Missions, held after prayer meeting on Wednesday evening. The average attendance was about thirty. We feel that the people of the church now have a better understanding of the missionary program of the Presbyterian church.

Shortly after we came to Hoonah five years ago this coming June we began to talk about church pews to replace the old worn out benches in the church. Through the recommendation of Presbytery we received forty dollars from the Board to encourage our people to make an effort to raise the rest of the money needed. We had a pattern for the ends taken from the pews in the First Church and the pews in the Northern Light church in Juneau. We were depending on volunteer labor to do the work. The work was delayed from time to time, partly due to lack of interest and partly to the fact that we were working on the social center addition to the church building. At any rate the work dragged on until this winter, when we got to work in earnest. The result is that we now have the pews in place. The people are rejoicing over the improved appearance of the interior of the church.

-- E. E. Bromley

Anchorage, Alaska

I have been very busy this month getting into some civic work here in connection with the Chamber of Commerce in staging their annual Winter sports carnival. There is connected with that also a Fur Rendezvous, which is gaining national recognition. We have received wires from as far East as Rochester, New York, concerning the Eskimo Parkas which are on display. A New Yorker who was here during last year's celebration said that the fur style show would give Fifth Avenue in New York City "an eyeful". There was over twenty thousand dollars worth of fur worn by the ladies that evening.

Along with that work we have been able to put on in the Church a very impressive young people's program. We have begun and encouraged a hobby club among the Junior Endeavorers. The Young People's group worked up a program for Young People's Sunday and put it on without my help except of course to conduct the service. The Junior Choir cooperated in that service and sang two songs. I will enclose a program of the evening's services. Two of the young people ushered at the service, and that makes the service completely a young people's service.

Then they tried a progressive dinner on Valentine's day. We had a good time going about from one home to another for all the courses of the very fine meal. We came back to the Manse for the dessert and then had a program of games to finish the evening. Fourteen young people had a very enjoyable time and left singing.

My calling was necessarily cut down during the month but I tried to make every visit count, and as a result I have four people ready to come into the Church on Easter Sunday. There will be some more, I am sure. I am starting a communicants' class after my return from Presbytery at Fairbanks. I am leaving on the next train. There is a sizeable group of young people ready for Church membership. The group that has been coming to Junior C. E. and there are several who are in the Young People's society.

-- William McAdoo

Palmer, Alaska

We have not attempted to begin the work of construction of the manse during the cold weather. As soon as spring arrives and the days are warm and longer we will proceed with the work.

Dr. Albrecht arrived home with Mrs. Albrecht, tired but happy to be home. The people of the community and especially of the church were very happy to have them back with us again. The church business as shown by the reports from the various departments at the annual church meeting is in excellent condition. It is indeed gratifying to note the interest of the people of the congregation in the welfare of the church. Their having had a part, even so very small, in the work of construction, or of contributing funds, has done much to hold their loyalty and interest. The fine thing about it is that the help that has come from the people has been voluntary in a great percentage of cases. Very little soliciting of any kind has been done.

-- Don L. Irwin
in Charge of Government
Agricultural Experiment Station

Petersburg, Alaska

This past week we received into the fellowship of the church two new members on their confession of faith in Christ. Both men were formerly with the Roman Catholic Church. Lately we have been much encouraged to note an increase in church attendance. More young people are turning out. They are interested now in reorganizing the C.E. We need your earnest prayers backing the work here as it is one thing to get a work started but another to maintain interest in it.

You will remember our mention of a day nursery in our last letter. That same week we found a woman who took up the work. From the start she has had four babies and three school children. She takes care of them in the quarters over the church. We were glad to have this place where the mothers could leave their children. We only wish there were more of the women who would or could leave theirs. As we have told you before, these women are employed in the shrimp cannery. Perhaps you would like to know more about this place where practically all of the natives including our church members are employed. It is situated out on the end of a dock - about four city blocks long. Here they sit at long tables or "stalls" and "pick" or shell shrimp from eight to twelve hours a day depending on amount of shrimp on hand. This is very tedious work - hard on the back and hands. Everyone who is at all able works. After school and on Saturdays school children from eight years on up go out and help their parents. When they become more adept at picking they are given a stall of their own. Many of these youngsters will work out there the rest of their lives or as long as the cannery operates. This has been the usual thing for years. Petersburg has an advantage over the villages in that the natives have all year around employment with the exception of March and half of April. When fishing and trapping fail them they can always turn to the shrimp cannery for an income.

-- Rev. & Mrs. Verne J. Swanson.

August, 1938

NEWS FROM INDIAN AND ALASKA STATIONS

August 1938

Bishop, California.

The Indian conference at North Fork, that was in session at the time of our last report, closed on June 20th. We had a fine trip home, cooler weather being especially in our favour. On our way home one of the delegates said that she would like nothing better than to turn back and repeat the entire conference. All of the other eleven delegates proclaimed their "amen". This enthusiastic interest in the summer conference seems to be due not alone to the good times it affords socially, but also because these young people are learning to appreciate the spiritual help it offers in meeting their life problems. I believe that we shall see some full time Christian workers develop from this group. We are hoping and praying to this end.

A Children's Day service was held recently at Big Pine that was unusually interesting and helpful. The children had time to learn their parts well, as school had closed several weeks before, and parents who have never attended services before came to hear their boys and girls.

We are near the close of our Vacation Bible School at the Bishop station, and can report good attendance and fine interest. The first hour is given to singing choruses and songs, closing with a rapid answering of questions on the Bible. Baseball and other games furnish lively entertainment at recess, in spite of the warm weather. The second hour of work, following recess, is the class period, and each class hears the Bible story for the day and learns the memory verse, and then colours the mimeographed picture of the story. They love to do this colouring, and they do excellent work, excelling most white children in that line. These pictures they make into booklets and take home. The day's session closes with a brief assembly, in which an object lesson is presented. The school will close with a program tomorrow night, at which certificates and honour buttons will be awarded.

— Mabel C. Hillis.

Hoopa, California

Besides the statistical figures I am happy to report that we have had one of the best Easter seasons ever experienced in our mission work. I was comparing this service with the first one held after our coming to Hoopa. Seven of our Indians took the Lord's Supper. Many who came to the regular services stayed away last Easter. This year forty-six partook of the Communion with a full church in attendance. Nine of our young people having accepted the Lord as their Saviour were baptized upon their confession of faith in the Lord Jesus and were taken into the Church with an addition of five others who had previously been baptized, making a total of fourteen new members added to the Hoopa Church. Following the reception of the new members, nine children were dedicated and baptized, the parents promising to bring up their children in the fear of the Lord.

The regular Sunday activities have been very encouraging for this time of the year. Our young people in taking a vote as to those interested in having their meetings held every Sunday evening were unanimous in their decision. Beginning with last night we are now conducting the young people's meeting every Sunday evening. The interest is very encouraging as every one is interested to cooperate.

-- E. A. Schwab.

Chin Lee, Arizona

On Easter Sunday, eleven of our larger children from the Government school united with the church on confession of faith. They were children who had been in our classes for many years so we were real pleased that when they came to the time when they could make an intelligent choice for themselves they chose to unite with the church and engage in service with God's people.

-- Charles Bysegger.

Towaoc, Colorado.

An event occurred recently that strongly reminded us of the strange mixture of Christianity and paganism with which we are confronted here.

The local government W. P. A. and C. C. C. I. D. Officials arranged with the leaders of the Utes for a three-day season of sports events and Bear Dancing at Easter time, culminating on Easter Sunday.

Desiring to have Easter observed in a manner more befitting the occasion, I requested the local official who has charge of the above mentioned governmental agencies to postpone the sports events and permit the Easter gatherings to assume a more religious aspect. This he refused to do.

Later, to the Chief of the Tribe and members of the Tribal Council I stated that, throughout the United States and the world people regard Easter as a holy day, and celebrate then the rising from the dead of the Lord Jesus Christ, just as at Christmas time they commemorate his birthday. They listened attentively and were impressed. Then they asked the local head of the W. P. A. to postpone the sports events: but he still persisted on having his program carried out at the time set.

Our Indian leaders then devised this plan: They would tell their people not to go to the sports field until after services had been held in the Church from 9 until 10:30 A.M., and they would stop their Bear Dance at 5 P.M. so that their people could have supper and then attend Church service again at night.

Thus was Easter observed at Towaoc. In the morning I was fearful that no services could be held that day; but more people than usual were at the Church services both morning and evening.

-- James Russell.

Mountain Fork, Oklahoma

We are going to build the Mt. Fork church anew. Several young men are taking the lead and there is even prospect of the work going over. We are making our boards from local cypress timber. The boards will be dressed and the finished product will be very much like factory shingles. In promoting this I have never hinted that it might be possible for us to get a loan from the Board. The expenses will be very small. Most of our material and all the labour will be donated. I think it best to allow Choctaw people to learn how to be self-reliant and not dependent on the Board of National Missions or the U. S. Indian Department. We hope by the meeting of Presbytery in September to have another new church building in Choctaw Presbytery.

-- Oscar Gardner.

Kayenta, Arizona

"We had a fine service at Kayenta the night of May 1st, with Mr. Bysegger and Mr. Bovee helping. The church was organized with ten charter members, and John Claw was elected and ordained elder. I must get a little book for him to study, so as to understand his responsibilities. I am very glad indeed that we have been able to take this step, and while I know that in itself it is merely external, yet I believe that it may mean much to our work here during the next few years."

-- L. P. van Slyke.

Montana Sioux Conference.

I wanted to tell you what a delightful week I spent with A. H. and Mrs. Cropp and their Assiniboines at Wolf Point. He had done a very thorough job of preparation and managed the conference in a highly efficient manner. Mrs. Cropp was a host in herself managing kitchen, dining room, supervising the girls, leading a fellowship group, taking her turn at morning devotions, and performing various other functions. Homer Redlightning and his wife were with us for the week and gave valuable counsel. Dave Red Door and his wife and the new missionary, Ralph Shepherd and his wife helped with numerous tasks. The spirit of the conference was very fine throughout, and I am sure it made a valuable contribution to the nineteen young people present and Cropp thinks it did fully as much or more for the Indian adults present. The response of the young people at the last vesper service, which we held at the site of the old mission down by the river, and at the closing candle light consecration service, was as fine as I have ever seen at any conference. I am convinced that these folks have fine stuff in them and that a strong church can be developed among them if we can somehow get some of them well enough trained that they can provide an adequate leadership. Mr. Ralph Shepherd appears to have some ambition for self improvement and agreed to follow a course of study under Cropp's direction. His wife, Lucy, is a grand-daughter or great-grand-daughter of Sitting Bull. With the exception of Mrs. Grace Moore I would say she is the most promising religious leader I have seen among the Sioux women. I believe she will help Ralph in his work of preparation for the ministry.

-- Claude King Davis.

Pima Reservation

How the seed sown by one person may increase even a hundredfold was clearly demonstrated on May 29th when more than eight hundred people gathered to pay tribute to the memory of Dr. Charles H. Cook, the first Missionary and teacher to the Indians. With the church crowded and many standing, people sat through the afternoon without realizing that the service was long, being conscious of the presence of that great Power which can transform the lives of men and make all things different. Certainly as the Apache choir, members of the warring tribe which used to come to kill and plunder, marched down the aisle and sang, we realized the power of God to make of us all friends and brothers.

The splendid spirit and interest of the women in the Missionary Society continues to make me happy. They want to keep meeting through the summer months rather than disband, and I believe their spirit is making itself felt in the church in more ways than in increased attendance.

The young people who are home from school, especially Escuela students, are being a great asset to the work. They willingly accept Sunday School classes, places in the choir, etc., and some of our Vacation Schools were conducted entirely by these students. The gratifying part of it is that they want to have a part in the work, many of them asking to be permitted to help and planning for it before we had approached them about it.

-- Ima B. Ramsay.

Alaska Young People's Conference.

The 1938 Young People's Conference at Sitka is the finest thing that has happened for our church since I came to Haines! The Sunday afternoon after we returned from Sitka the Christian Endeavor cabinet came to me and asked to be enrolled in the Youth Budget stating that they wanted a share in contributing to the local church support and also promising a generous pledge to the work of the Sheldon Jackson School! It seems that Rev. E. E. Bromley emphasized Stewardship for Youth in one of the classes in which most of them were enrolled. Our group were amazed during a complete conducted tour of the campus to see the fine all around program available for the students. They were impressed with the need for extensive improvement to the Chapel building and for various additions to the equipment. That is why they intend to make a contribution to the School. I would recommend that this tour be made a part of each succeeding conference.

Also our group took the "Rechabite Pledge" which Don Christiansen described at the Sunday evening vespers. They resolved to urge Temperance among their friends and to help get stricter enforcement of present laws.

-- Ralph Kline Wheeler.

Palmer, Alaska

Easter, we had another very fruitful day. I baptized five babies, six adults, four smaller children, and took into membership eighteen, six of them were received by letter. As some could not be at our Communion service the previous Friday we gave an invitation for those who could not be. One elderly mother who was soon to leave for Canada and would not get to her home in Kansas for two years came forward. Her coming all alone was the climax to a very devotional service. At the close she stated she did not expect to be able to take Communion for two years so she wanted to take advantage of that opportunity. What a lesson to the rest of us!

-- B. J. Bingle.

Anchorage, Alaska

I have been having a fine time with a class to which I have been giving instruction on Church membership this month. About half the boys and girls in the Senior Department of the Sunday School have responded and are attending. The average attendance has been about fifteen. There have been five decisions made so far, and we hope to have more. Two of those have to be baptized.

-- W. A. McAdoo

Sitka, Alaska

We were deeply blessed in our Good Friday Communion service. The number partaking of the Sacrament was the largest we have ever had. We received twelve members into the church. The days seems to be the most effective time to celebrate the spring Communion.

Easter was a crowded day with three services - morning worship with the baptism of five babies, an afternoon service at the Pioneers' Home, and an evening concert by the combined morning and evening choirs - and, in between, visits to the shut-ins with the Lord's Supper.

-- Jackson L. Webster.

Prepared for Comm. Advisory Board

N E W S
FROM MISSION FIELDS

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INDIAN WORK

After many years of pioneer work in the Kayenta area on the Navajo Reservation, a Presbyterian church has been organized with fifteen charter members and one elder. The elder is a full-blood Navajo and was converted to the Christian faith in the mission which has been carried on at this point prior to the organization of the church. This elder is under appointment as a native helper to the missionary, Mr. Van Slyke. Six months ago we erected a comfortable manse at Kayenta. A small residence is needed for the native helper.

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A church building has been erected for our Indian congregation at Weitchpec, California, among the Hoopa and Klamath Indians. This field is served by Rev. Emil Schwab, the missionary at Hoopa, and so great is the interest at Weitchpec that the congregation is now as large as Hoopa, notwithstanding the fact that work at this mission outpost was begun only four years ago.

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Two new churches have been organized on the Pine Ridge Reservation, at Wakpa Waste (Good River), and at Red Shirt Table. Work was begun in both of these villages about a year ago. A log church has been erected at Red Shirt Table and we are moving a church building from another field to Wakpa Waste. Both of these fields are served by native Indian workers.

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A new church has been erected at Snaketown, Arizona, on the Pima Reservation, and extensive repairs have been made to other Pima churches during the year, putting them all in excellent condition. Under the leadership of Rev. George Walker who succeeded Dr. Dirk Lay as supervisor in this field, a new interest has developed and the work is going forward in each of the churches in a very encouraging way.

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A new missionary (Rev. H. J. Roomstsma) has been appointed to take charge of the work at Fort Defiance, succeeding Rev. Howard Clerk who moved out of the manse September 1st to carry on an independent Bible School project, supported by churches which have withdrawn from our General Assembly. Mr. Roomstsma reports that he has been very cordially received by the teachers and other government employees in the Indian service at Fort Defiance and that he is greatly encouraged by the attendance at church and Sunday school. He will have charge of several outstations where week-day Bible instruction will be given to pupils in Indian day schools.

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One of the greatest encouragements in our Sioux Indian work is the splendid development that has taken place during the past year under the leadership of Dr. Howard B. Phillips, supervisor of our churches on the Sisseton Reservation. All of our properties excepting the Goodwill Church are now in excellent state of repair. This has been accomplished by donations of labor and materials on the part of the Indians, with assistance from the Board. Plans are being made for the erection of a new church at Goodwill during the coming year. One of the most encouraging features of the work on the Sisseton Reservation is the enlistment of the young people and the organization of young people's societies in all the churches.

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The annual "Mission Meeting" of the Sioux Presbyterian and Congregational churches was held this year at Ascension Church, and was attended by more than twelve hundred Indians. This church is the mother of all the churches on the Sisseton Reservation, having been organized immediately after the return of the Indians who were imprisoned because of their participation in the Minnesota Massacre. They were converts of Dr. Williamson who lived with the prisoners during the entire term of their imprisonment at Fort Snelling. This church was organized in 1865, and during its history thirty-five of its members have gone out as missionaries to their own people.

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Two successful young people's conferences were held on the Sioux Indian field last summer: one at Greenwood, for the young people of the Sisseton and Pine Ridge Reservations; and the other at Poplar for the Fort Peck and Fort Belknap Reservations. The conference at Greenwood was attended by sixty Indian young people, more than half of whom paid the fee of $6.00 for registration and board. The conference at Poplar was attended by thirty-five young people. These conferences have given a great impetus to our efforts to enlist the interest of the Sioux Indian young people.

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On the Pima and Papago fields two young people's conferences were held; also a similar conference for the Mono Indians at North Fork; and for the first time a conference of this kind was held at Bishop for the Paiute young people. The Choctaw young people's conference was attended by forty young people and held at the old Mt. Zion Church. A number of the young people from this conference were given scholarships to the Cherokee Lake Conference which is conducted under the joint auspices of our Board and the Home Mision Board of the Presbyterian Church in the U. S. The young people's conference for Pimas and Papagos was held at Escuela again this year with a very encouraging attendance.

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ALASKA

Contract has been awarded for the new native church building at Juneau to cost $17,000.00. The congregation will provide the interior furnishings. We have secured a gift of $5,000. from a friend of our Alaska work, and approximately $2,900.00 additional has been secured from the sale of one of the two missionary manses which the Board owned in Juneau. The remaining $9,000.00 will be provided out of the Barrow insurance fund, in accordance with authorization given by the Board a year ago.

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During the year a new manse has been erected at Angoon for the occupancy of our native missionary, Rev. George Betts. This is one of our most encouraging native projects. A new manse has been in process of erection for Mr. Swogger, the missionary at Motlakatla. He will occupy it during the month of November. A manse is being erected at Palmer, in the Matanuska Valley, and is now nearing completion.

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In addition to the young people's conference at Sitka which began three years ago and which was attended by fifty-eight native and white young people from our churches in southeastern Alaska, we inaugurated a successful young people's conference for the young people of the churches in southwestern Alaska (Yukon Presbytory) which was held at Kings Lake Camp with an attendance of thirty-five. With a contribution of $50. from the Board this conference paid all its own expenses. The interest developed among the young people assures this conference as an annual gathering with an increasingly large representation.

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Upon the suggestion, and in harmony with plans proposed by the Board's administrative officer, an important step in inter-denominational cooperation in missionary work in southwestern Alaska has been taken in the organization of the United Protestant Conference of Southwestern Alaska which held its first meeting on May 3rd, 1938. This conference was attended by missionaries of the Presbyterian, Methodist, and Baptist Churches in southwestern Alaska. An organization was effected; a constitution was drawn up and approved; and an allocation of the territory among the different denominations concerned was suggested for approval by the Home Missions Council. Mr. Bingle, our missionary in the Matanuska Valley, was elected President of the Conference. Annual meetings will be held and all matters pertaining to the coordination of all the Protestant mission interests in southwestern Alaska will be cleared through this organization.

January, 1939

NEWS FROM INDIAN AND ALASKAN FIELDS

January 1939.

Hope in Training Choctaw Youth

I consider the Big Lick Conference the best of all the late years. Thirty-one were in my class on "Alcohol." Choctaws have long felt that it was natural for them to drink and "fool around" for years before settling down. I was pleased to find the young men advancing some constructive thought along this line. Several suggested and all agreed that too much leisure time was the chief cause of all the evil among Choctaws. They spoke of home improvement and gardens; pantomimes and plays to put on at the church, as profitable ways of using spare time. It may be that a new day is dawning for the Choctaws.

Oh for a trained ministry that knows what is going on in the next county. The young go to public and other schools. They see good movies and hear of good books. They come home and the old ministers ridicule such, and the young soon realize that the ministers are just limited. A fullblood boy had seen "Green Pastures" and was astonished at Noah wanting to take two barrels of whiskey aboard the Ark. He told this and asked if the Bible mentioned this whiskey scene. The minister said, "No," then went on to bring out that White people would put out any kind of lie if it would bring in money. The boy thought the scene just a bit of fun to enliven the play, but the old minister was quick to clear the track for all the calamities promised to those who add to the Bible.

The Choctaws are all right. Give them trusted, trained leaders and they will come out of their old customs and prejudices and follow on to a better day. It is all in the leadership.

An Indian Legend

"Long time ago, rabbit has long white, fluffy tail. Rabbit is proud of that tail and he goes about holding that tail high like tail feathers of a bird. One day rabbit came to big creek and he cannot jump across and there are no logs across the stream. So rabbit did not know what to do. Pretty soon a friendly alligator observes the rabbit and tells him that all the alligators will make a bridge and the rabbit can walk over on their backs. So all the alligators caught hold of each other's tails and the rabbit hopped across on their broad, rough backs. Now the last alligator was mean and when the rabbit jumped off on the other bank, the alligator bit off the rabbit's tail. Ever since that day the rabbit got short tail like powder puff. He is ashamed. That is why he sits down so much."

--Oscar Gardner

Sioux Young People's Conference

We had a fine Young People's Conference. Twenty-one young people went from Pine Ridge, Dr. Phillips brought ten from Sisseton, and we had nine from Greenwood. Thirty-one took a stand at our consecration meeting. Next year we should have nearly a hundred present. Mr. and Mrs. Crane from Martin taught the Old and New Testaments, and Dr. Davis and Mrs. Phillips taught "Great Christian Principles."

We have held vacation church schools at Porcupine, twenty-three; Wounded Knee, twenty; Pine Ridge, white, thirty-two; Pine Ridge, Indian, seventy-one; Slim Buttes, twelve; Bear Creek, twenty-one; Makasan, seventeen; Westminster, thirteen; and Tasunkekokipapi, twenty-one; or a total of nine schools with a total enrollment of two hundred and thirty. We plan to hold two more schools -- one at Red Shirt Table and one at Hawk Wing. They told me that one could not get the Indians to come out here at Pine Ridge, but we had an enrollment of seventy-one.

-- Dirk Lay.

Encouragement in Navajo Field

In Dennehotso we visited and had a long talk with one of the principal Indians around there, named Ralph Gray. Doesn't read or write or understand English, but has a good head on him and is truly open to the Gospel. He said that ten or more years ago a Missionary used to come from Shiprock to talk to them about Christ, also Jake Morgan, but that then most of the Indians scolded Ralph Gray for even listening to these foreign teachings. There has certainly been a very great change of attitude in the intervening years, for I find the people, as a whole, friendly and quite willing to listen. I can't help believing that if we Missionaries push our work along the right lines during the next few years, we will live to see a real turning to Christ on the part of these people.

-- L. P. Van Slyke.

Bible Classes at Phoenix Indian School

There are probably not more than fifty pupils in grades nine to twelve in the Phoenix Indian School this year, while there is a total of more than four hundred pupils enrolled.

Our weekly program at the Government school consists of religious instruction Tuesday evenings for all grades, Sunday school and church service on Sunday mornings and group meetings for all grades on Sunday evenings. Since about only one-third of our pupils are ordinarily Catholic, this leaves us with a large family for our various meetings. Of course attendance is purely voluntary. Our program has to be adjusted to the changing nature of the pupils. The work at the school grows more difficult because of this changing nature. We have orphan children, problem pupils and all sorts. Pupils who seem to get along nowhere else now come to Phoenix, and our work is now that of dealing with many difficult children. In a way we are rather impressed with this changing condition of things, for it makes for our Bible School students a laboratory of child nature such as can scarcely be found anywhere else in the Southwest.

-- D. Clarence Burd.

Indian Young People Dedicate Their Lives

The Gospel Team that was holding special services for us remained for another week. The attendance and interest grew with every meeting and the results have been very fine. At the close they held a "fagot service" at Big Pine, including representatives from several of the other stations. This certainly was a wonderful service, and a thrilling experience for us as we watched fifteen of our fine young people quietly walk up, one at a time, and offer their whole lives to God for service. We realize the new responsibility of so teaching and guiding these lives that they may be able to carry out the desires awakened by the Spirit.

One of these girls is entering the University of California at Los Angeles, this fall. Our prayers go with her that God will enable her to get the education necessary to be a great help to her own people.

-- Mabel C. Hillis.

The Annual Pima Camp Meeting

Fifteen acres of desert covered with wagons, cars, horses, tents, arbors, and mesquite trees was the setting for the big annual Pima Camp Meeting, held eleven miles west of Sacaton in the latter part of October.

There was a large tabernacle, a home-made "shade" seating twelve hundred Indians from a dozen tribes, roofed with arrow-weeds that sent out the pungent sage-like fragrance of the western desert that is as "the smell of a field that the Lord hath blest."

We never saw so many Indians at an evangelistic meeting. They were everywhere, of all sizes, from the round roly-poly babies to the dignified chiefs with their white hair. This is no land of the "vanishing" American -- children were there by hundreds and the tribe of Pimas is on the increase.

From sunrise prayer meetings to ten P. M. there was activity everywhere. Four services each day were held from Thursday night till Sunday night. People streamed in from all points of the compass in all sorts of conveyances, to fellowship together with those of other villages. And besides the pleasure of meeting old-time friends, there was a spiritual uplift that was magnificent.

People sat perfectly still for two hours and more at a time, under the spell of it all. Choirs that had been trained for months were there from a dozen villages to sing most gloriously the old hymns of the church and the anthems of the newer day. A men's choir was magnificent, quartets sang as sweetly and melodiously as trained musicians and the congregational singing was the best we have ever had.

The messages were splendid and well delivered by one of the Pima native preachers, Crouse Perkins of Blackwater. He was assisted in the giving of the invitations by Rev. Randall Booth of Parker, a Mohave Indian. Large numbers of people came forward for reconsecration, and on Sunday night there was a surge of young people who came up for the first time to give themselves into the care and keeping of the Great Shepherd. These will be prepared for church membership.

-- George Walker

Fort Defiance Mission Rehabilitated

The church and manse are now completely redecorated and fixed up in fine shape. The church has a new roof, furnaces repaired so they do not smoke, and the entire downstairs redecorated. It certainly makes a better impression now when one enters the auditorium. Formerly the walls and ceiling were black from the furnace smoke, now they are cream colored. The woodwork has also been re-varnished.

On the Sunday morning after the work was finished and we had our first service in the church, we had a pledge service conducted by the trustees. After a short sermon by the pastor, the president of the Board of Trustees took charge. The trustees made brief remarks, and then called for people to sign pledge cards. On a total expense of over three hundred dollars, over two hundred and twenty-five dollars was pledged at that service. Some of the leading givers were absent that morning, so there will be no doubt that they will raise the amount needed. This, coming on top of the ninety dollars they raised for the new piano, less than a month ago, shows the people are getting behind the work in a financial way.

-- H. J. Reemtsma

Enlisting Indian Young People

We had a wonderful Communion Service last Sunday. I felt that we should have something special since it would be our last service with the young people returning to school. I was especially gratified to see a great number of our young people present. Your suggestions regarding young people's services have been helpful, and I hope to be able to do more next summer. The young people's Sunday school class has been well attended, and then they remain over for church. I talked with quite a number of young people regarding making public confession of their faith in Christ, and most of them wished to wait until they go to school this fall, and promised to do it then. I feel that they should keep their membership in their home church, due to the fact that their relationship with the church at school is so temporary and we lose a great many that way. We did receive one young girl into fellowship last Sunday. She has been a big help to us in both the Sunday school and Vacation Schools this summer and is especially interested in church work.

-- D. A. Schwab.

Navajo Language School

The school closed on the twenty-second, and was quite up to the mark in enthusiasm to the last. It was very satisfactory. The day section, which was the main school, had an average attendance of eighteen throughout the six weeks. They did five hours a day or one hundred and twenty hours in all. The night section was for only two weeks, for the benefit of the people at Ganado. About thirty attended, but as they had only one or one and one-half hours a night, not much could be done other than give them a clue as to the character of the language. The day section covered most of the basic vocabulary -- about sixty per cent -- and I gave them illustrative sentences on the use of each word, so that they have a great number of correct sentences to use as models, and hope they will memorize them as now they have time.

The time was too short, however. They should have at least six months for school work. Then they would really have a comfortable use of the language. As it is, they have more on paper than they have in their heads. I tried to give them what I thought would do them the most good if they should never have another opportunity to have instruction.

-- H. C. Whitener.

New Hoopa Indian Church

Eighty-seven years ago, on October 16, 1851, five Indian chieftains, representing various tribes in Northern California, met a military commission at a point where the Trinity River mingles its waters with that of the mighty Klamath, and entered into treaties with the United States Government, by which certain tracts of land were deeded to the Indians. These treaties have never been ratified, but the Indians have continued to occupy the lands unmolested, for the most part. On the spot where those Indian chiefs and army officials were gathered and the agreement made, an Indian Presbyterian church has been built and dedicated on Wednesday, November 16, 1938.

The church building, which stands near the old Indian rancheria known as Weitchpec, has been erected by the Presbyterian Missionary in that locality, the Rev. Emil A. Schwab. Ten years or more ago, when Mr. Schwab took charge of the Presbyterian Indian Church at Hoopa, he saw an opportunity for the extension of Christian work among the Indians at Weitchpec, lying adjacent to the Hoopa Valley. Organizing a Sunday School, and setting up a preaching station, services have been held throughout the years at the Weitchpec public school. Last year an appropriation was secured from the Board of National Missions, and work was begun on the new structure, which was completed this fall, and the dedication will be an important event added to the annals of missionary work among these Indians. Among those participating in the dedicatory exercises, in addition to the Presbyterian ministers in this part of the Presbytery, are: Rev. W. Clyde Smith, D.D. of the National Board, and Executive Secretary of the San Francisco Presbytery; the Rev. Philip F. Payne, D.D., of the Board of National Missions, and the Rev. E. E. Ingram, Chairman of the National Board's Committee in the Redwood Presbytery. An interesting item in connection with the dedication was the reading of an historical sketch of the Weitchpec Mission, by Anderson Meskett, a member of the Hoopa Indian Church and a grandson of one of the five Indian chieftains who had a part in the negotiations with the white men over possession of Indian lands.

Things of Interest Around Barrow, Alaska

We have made two important steps in the advancement of our work here during the past month. The first is the dividing of the church into districts, with an elder in charge of each district. This is not an original idea, for it has long been practised in Presbyterian churches in Scotland. I found it in an old book in the manse library, "The Elder and His Work", published by a Scotch elder, David Dickson, in Scotland in 1883, and again under our Presbyterian Board of Publication and Sabbath School Work in 1902. The elders of this parish

in Barrow really work at their tasks, and are in intimate touch with the people of their districts. Only a week ago a woman told Mrs. Klerekoper that at the close of the service last Sunday night she and her family had gone to the house of the elder of her district and had talked to him about the bringing up of children according to the Scriptures. Many things have come to light that might otherwise have been overlooked. Repeated earnest talks on spiritual matters are bound to raise the tempo of Christian living.

The other thing of importance was the inauguration of tithing as a system for supporting the spreading and sustaining of the gospel message. This church has heretofore given very little to the support of their church. The reasons are obvious: There is no cash in the community to speak of. When a man wants a sack of flour or a pound of coffee, he trades a fox skin or a polar bear skin or some walrus ivory for it. He does not get any cash, nor does the trading post or store have any to give. If he has a surplus, he is given credit on the books.

Questions arose such as these: If a man gets one walrus and ten seals, shall he bring one seal and a tenth of the walrus as his gift? What can be done with the meat for which there is no sale? What proportion shall be given to the poor? We have, say, twelve thousand reindeer in the village herd. What will the Missionary do with twelve hundred reindeer? We found many answers to our questions in Dr. Weber's book, "The Every Member Canvass, People of Pocketbooks." The pamphlets which we received, "A Cathecism of Giving," and "The Fellowship of Giving," by the Committee of United Promotion, helped to bring understanding. Our problems in many ways are unique, but "where the spirit of the Lord is, there is liberty." When the people understood the plan and the tremendous force of the most loved verse in the Bible, John 3:16, when applied to their own giving, no one hesitated. In the whole village there was not one who was not willing to do his part.

God grant that He who said, "Bring ye all the tithes into the storehouse that there may be meat in my house, and prove me now herewith . . . if I will not open you the windows of heaven and pour you out a blessing, that there will not be room to receive it," shall also bring it to pass.

-- Fred G. Klerekoper.

Alaska Tourists Visit Our Missions

Our Sunday services continue to be well attended and most of our time during the week is spent meeting the tourists and explaining to them our work with the Indians. We have as many as twenty boats a week stop at Ketchikan and as many as two or three hundred tourists a week stop in at the church. We feel it is a wonderful opportunity to witness for Christ and His church to many people who have never seriously thought about missions and to show to others who are interested the results of their giving and prayers.

-- Donald G. Christiansen.

Young People's Work at Cordova

Everything considered, I feel that our Vacation Bible School was the most successful school I have ever conducted. On the closing day, a group of boys came in, keeping step, and saying together, "We want more Bible School, we want more Bible School." Of course we appreciated this, as it seemed to voice the general feeling of all the boys and girls. Not only did they thoroughly enjoy the school but we feel that they did accomplish things and learn a great deal.

The Fourth of July in Alaska is a real red letter day. The Chamber of Commerce always issues an invitation for a naval boat, and this year we were sent the U.S.S. Chester, from San Diego. Often the visit of a naval boat is not an unmixed blessing, but this time we enjoyed them very much. There was a Chaplain on board and through him we met a number of officers and men. I took a group of them fishing and we were happy to be able to help them to feel that the territory is a friendly place. The Chaplain was very congenial and he invited Mrs.Peterson and myself to lunch and told us much about his work, all of which was helpful as a part of our work has to do with Coast Guard people when the cutter is in port.

Last night, Mrs. Peterson's Sunday school class had a most delightful dinner and in spite of the fact that this is the busy canning season, twenty-six young people sat down to dinner. As a theme or rather as the analogy for our after-dinner talks, we used, "The Copper River and Northwestern Railway" or "The Iron Trail." The toastmaster, a young man of about twenty-two years of age, brought an electric train which we used as a center-piece, placing it on a large ping pong table which was in the center of a hollow square, the young people being seated about the hollow square. The first talk was "Constructing the Railroad" in which the speaker brought out the fact that building a young people's group is like building a railroad to the Kennecott mines. There are rich mines of fellowship with each other and with the Saviour, rich mines of personal development in the way of creative discussion, worship, dramatic and musical expression to be had if we take the trouble to build a railroad (a young people's group) to work together to mine the ore. Another talk was on "Boom Days." Mrs. Peterson spoke last on "The Sequel to the Iron Trail" bringing out the fact that when our railroad closes, there still will be copper at Kennecott and sometimes it will have to be mined and it will be mined. We are not sure as to the proper method of getting that ore. Perhaps it may not be by rail. Perhaps some other means will have to be worked out. So with our young people's work, we are not sure which methods will work best in mining the rich ore of fellowship with each other and with Christ, but we must work until we find the very best methods. Mrs. Peterson brought out the fact that she and I had no set ideas as to the way we should mine this ore but that we were eager to help them write the "Sequel to the Iron Trail."

After a jolly sing and these talks we divided the group into three sections, naming them as follows: The Cordova Air Service, The Copper River and Northwestern Railway, and the Alaska Steamship Company. Then we worked out various group stunts and contests and this produced much merriment generally. We closed promptly at ten-fifteen o'clock, as our young people are working very hard in the canneries and they need their rest very much indeed.

-- Ralph S. Peterson.

Reclaiming Old Members at Klawock

On the last Sunday in October eleven young people between the ages of eighteen and thirty-five reaffirmed their Christian faith before the morning congregation by joining the church. Three others were baptized for the first time. God works in a mysterious way. A few years back these eleven were dropped from the Church roll because they had completely ceased from coming to church or having anything to do with the church. They spent most of their spare time in the beer parlor. Thus far these fourteen have plenty of time for church work and are a very willing group. Pray for them that they may stand fast in their Christian life.

The Klawock Church Choir under the direction of Mr. George Demmert is one of the most interested groups in the church this year. They have grown in membership from the twenty of last year to forty of this year. They sing at both morning and evening Sunday services and are looking forward to making a concert tour in the spring. At the present time they are working on a Christmas cantata. Mr. John Skan, carpenter and church member, made a cabinet for the church in which to keep the choir music and church hymnals. The church bought sixty dollars worth of new hymnals last year and we want to keep them in good condition. Mr. and Mrs. Joe Demmert have given a one thousand dollar organ to the church in loving memory of Mrs. Demmert's parents, Mr. and Mrs. David Roberts. The new organ adds both to the beauty of the church and to the music. The old organ was given by the Session to the Women's Missionary Society and will be kept in the manse for their use.

-- Daniel Kaiper.

Learning to Give

The Haines congregation has increased local support toward salary from twenty-five to thirty dollars a month. Two touching incidents occurred at Klukwan during our observance of World Wide Communion Sunday. Jimmie Katzeek, the fourteen year old son of my faithful Elder was converted last Easter. He earned ten dollars at the cannery this summer. The big event of the week for him is to come to the Saturday afternoon movie in Haines. But on October second he brought a shiny silver dollar for the benevolence offering saying: "I love Jesus now and will stay home for the next ten Saturdays!" Mrs. Matthew Johnson, an aged blind woman, was taken the Sacrament by Elder James Willard and myself. When we prepared to leave, she fumblingly searched in her old handkerchief and drew out a nickel--all her money--and pressed it into my hand--a veritable modern "Widow's Mite!"

I have been very busy pushing a case against a liquor store owner who violates the law. I am encouraged by the cooperation of the Christian element and discouraged by the hostility of the rest of the community. Rev. John A. Glasse and District Attorney Folta are helping splendidly.

-- R. K. Wheeler.

First Young People's Conference in Yukon Presbytery

The highlight of the report of this month is the Young People's Summer Conference that we held at King's Lake near Palmer, Alaska. This was the making of history in two way. It was the first Young People's Conference in Western Alaska. Also, it was significant from the fact that there were white people, Indians, and Eskimos in attendance, all participating in and enjoying the Conference together.

The set-up of the camp of course was quite different from those in the States. I have attended two conferences in Pennsylvania, and at each one, established college buildings and equipment were made use of. Here, Rev. B.J. Bingle has worked hard setting up a permanent wooden building to be used as a kitchen and dining room. Then for dormitories, big tents, sixteen by twenty feet, were set up and wooden floors were laid in them. Four of those were needed to house the twenty-eight delegates and eight faculty and counselors. The tents had been used by the colonists when they first came to Palmer. So also were the flat spring cots and the mattresses that were apportioned for each one, but there the equipment stopped. Each one had to provide his own bedding--but it is a poor Alaskan who does not boast of a bed roll as his very own. There was no running water--unless as Rev. Bingle loves to joke, someone runs it. We used the clear cold water of the Lake. It was a sight to behold in the morning to the "Cheechako" eye to see the gravel beach of the Lake lined with everybody washing his face and brushing his teeth and combing his hair. The Seward delegates said the Lake was much warmer than the lakes at their home, but they were all born here in Alaska anyway and knew nothing different. There were no electric lights. We used oil lamps and gasoline lamps for the evening meetings, and then too, the camp fire seemed to be all the light we needed until we went to bed. A few had thought to bring along flashlights, and if they all were in the same condition as mine when they got home, they needed new batteries.

I enjoyed teaching my two classes, one, "A Brief Survey of the New Testament," and the other, "How To Teach in the Church School." I did not have a great lot of work as Camp Director, for the schedule went along smoothly as outlined in the program, and there was little necessity for my office for everyone cooperated in making the camp a success.

On Sunday, August twenty-eighth, the whole Sunday School and congregation of Rev. Bingle's Church at Palmer came out to the Camp, and we held Church services there. He had asked Rev. A. J. Clements of Seward to preach. Then the problem came up as to what to do with all the Juniors and Primary kiddies, of which there were about seventy, while the Church service was being held. The dining room could not hold very many people, and if we tried to crowd them all in it would be an impossible situation. So I said I would tell them a couple of my Junior sermons and then if the other service were not finished, we would take them for a short hike, which we did, and arrived back in camp just as Rev. Clements was pronouncing the benediction. Afterwards, we all joined in a picnic lunch, the most of which was brought by the visitors, and if you know how farmers can load down a table so that it almost groans under the weight, then you know why everyone sits around all Sunday afternoon wishing he had not eaten so much.

A tribute to the work of Rev. Clements is paid when we note that his conduct of the evening vesper service led up to the last evening when eight boys and girls made decisions for Christ.

We concluded the formal program of the Conference with an early morning Communion Service before breakfast on the last day.

Everyone went to his home agreed that the Conference was fine and that they had had a good time, and resolved to work in their church and work also toward holding another Conference next summer.

-- W. A. McAdoo.

The Missionary Demands Enforcement of Liquor Laws

Our Natives had a pretty successful fishing season at the local cannery. So Mr. Samuel P. Troutman, the Government school principal, and I determined to try to prevent the Natives from squandering all their money on liquor. Hence, we notified the Town Council that unless the town marshals strictly enforced the law against selling liquor to minors and to intoxicated persons we would request the Territorial Liquor Commission to deny license refunds to the town and instead turn that money into the Territorial Treasury. Consequently the law was rigidly enforced and there was and is practically no drunkenness. The merchants report that many long outstanding bills have been paid and that sales are the largest in years-- for groceries, hardware, paint and clothing. Mr. Troutman deserves all the credit for his fearless cooperation and determination to protect the Natives.

-- R. K. Wheeler.

Encouraging News from Skagway

This month has been a joy in which to work not only because of the beauty round about and the fine weather but for the fellowship with people in the midst of it. Three things stand out in this period, the first is a group of men from one of the Canadian boats who come to the church each time the boat is in port and we spend an hour or two about the organ playing and singing and talking. There have been from four to ten men from this one boat. They are off now for the winter but are looking forward to the fellowship again next year. The second event was the "Flower Festival" at which time, September fourth, we filled the church with flowers, whose size and beauty can only be found in Skagway, and with the help of the Choir built up a music service appropriate to the day. We received two members into the church and baptized four babies and three children. There was standing room only. We are planning to make this an annual affair, that is the flower festival, we cannot guarantee the babies. The third event was the finishing of my workshop and mounting the power tools. I hope to have a boys club, a part of whose time will be in creating things with their hands. After all Christ received his training in a "Carpenter Shop".

The biggest joy of the month has been the response of the young people to our Sunday evening fellowship. We now have an enrollment of forty. The ages are intermediates on up through high school. We are meeting at five-thirty o'clock for a season of song which sets the tone for the worship and discussion to follow. We are choosing our own topics and working them out ourselves. After the discussion we eat and play games until eight o'clock. Two of the young people lead the meeting and two furnish the sandwiches. Our hostess, as we are meeting in the different homes at the present time, furnishes the cocoa and usually cookies.

At the rate we are growing there are not many homes that can hold such a group and we are painting and kalsomining the Social room in the church to take care of this. The interest is at top pitch right now and the opportunity of the leaders is to keep it such. We are very fortunate to have the help of four fine college young people, one of whom is Tom Kendall whose father was the pastor of the Juneau Methodist Episcopal Church only a short time ago. Mrs. Johnston is also of great help.

A men's fellowship has been started with a membership of eight. We meet in the homes also, once in three weeks, for a few hours of fellowship, discussion on problems vital to our church, country, and world, and also a plate supper. Our church is sadly lacking in physical equipment with which to put on a church centered program, but we have designs on the future and only hope that we can progress the way we wish.

-- E. E. Knudsen.

Our Church in the Matanuska Valley Project

Organized less than three years ago, the church at Palmer has a federated membership at present of nearly seventy-five persons. It has withstood a number of reverses as construction men withdrew and left the valley and later clerical employees of the colony withdrew and found homes in other parts of Alaska.

The church is composed almost entirely of farmers, old and new. While it has lost many members through the completion of the federal construction program, it has gained in a greater proportion from the farming group.

The normal Sunday school average attendance is about one hundred and twelve during the nine months of the year. The church draws from a radius of thirteen miles. But the thirteen-mile radius is not the limit of the work. The Palmer Church serves the coal mines to the north, the many gold mines high in the mountains to the northwest, the isolated communities along the railroad to the north, including mining areas; the Eklutna Vocational School to the south, and fishing stations on Cook Inlet. Some of the work is just being initiated but nevertheless it is a part of the program.

On Easter Sunday, twenty-two new members were received into the church, most of whom were high school students or adults. On the same day three elders were ordained.

In 1937 the beautiful church building was completed and thoughts turned to a permanent manse on church property. The Board of National Missions allowed one thousand dollars for the new project, the rest of the money necessary to come from the sale or rental of the first manse and by the labors of the congregation. Outside a paid foreman and short time helpers, all labor on the new manse was donated. This fall the completed manse will add thirty-five hundred dollars to the property value of the church, and will speak well for the enterprise of the United Protestant Church folk at Palmer.

Efforts to Curb the Liquor Business at Hoonah

We have spent considerable time during the past month circulating a petition proposed to ask Judge G. F. Alexander to refuse to issue liquor licenses in Hoonah, for the coming year. We have more signatures to our petition this time than we have in previous attempts to close our liquor stores. We are hopeful that something will be done this time. We have been encouraged by some of the white men asking to sign our request. One man that cannot resist the temptation hunted me up and asked if he could not sign.

Some of our people living in large community houses are beginning to see that for the sake of their children they must have their own home. As a result all of the lots available on our mission ground have been spoken for, and two new homes are going up as soon as possible.

-- E. E. Bromley